

Touchstone

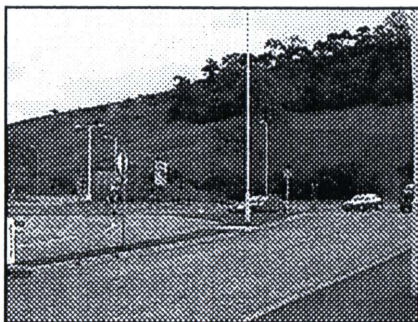
Surrey
Earth
Mysteries



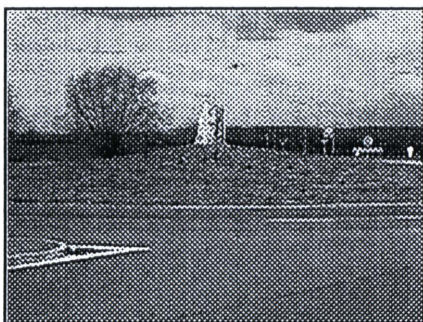
No. 49

April 1998

THE NEW STONES OF GLASTONBURY



The Wearyall Hill Stone

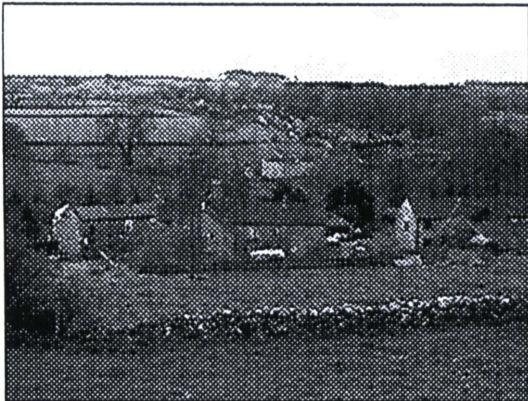


The Wells Road Stone

The new Glastonbury by-pass runs between two roundabouts, one just below Wearyall Hill, and the other on the Wells road to the north of the town. Strangely, each roundabout has been made like a mound with a large standing stone in the middle of it. On examination of the site of the Wells road roundabout on the map, it seems to be sited on a very good Watkinsian-type ley with about two miles of coincident road, tumuli and clumps. It also passes through the parish churches of both Wells and Glastonbury.

On the Yeovil and Frome map the line begins at a tumulus high above the village of Chewton Mendip. From this mound there is a very good view of the village and church.

**SURREYEARTHYMYSTERIESGROUPMEETSONTHESECONDTWURSDAY
OF EACH MONTH (EXCEPT AUGUST AND DECEMBER) AT ADDLESTONE**



The view from the tumulus

seems to have a large depression of some kind inside it. There seem to be five identifiable points on this straight piece of road.

The large clump visible from the tumulus is the next point on the line, but this does not seem to be marked on the map. From here we continue to the main cross-roads of Green Ore, and then to a junction and clump with the seemingly significant name of Hill Grove. This seems to be the name of a large house there, but there is a large clump or small wood too, with a large number of multiple trees in it.



Nedge Hill

The end of the straight stretch of road is at a multijunction and tumulus below Pen Hill; there is a track running parallel with the ley from here for another quarter of a mile, but the road curves away round Prior's Hill towards Wells. The line then passes through a wooded hill to the north of the city, then through the tall landmark of St. Cuthbert's Church, the parish church of Wells. Situated at the west end of the High Street, visitors often mistake it for the Cathedral because of its strikingly high tower. At 122 feet high, it is the third tallest medieval church tower in Somerset, after Chewton Mendip and Glastonbury St. John. There are remnants of a smaller 13th century church still visible, but it was largely rebuilt in the 15th century. Among its interesting features are the nave roof (with its massive tie beams) which has been repainted in its original colours, and the ornately carved pulpit, which dates from 1636.

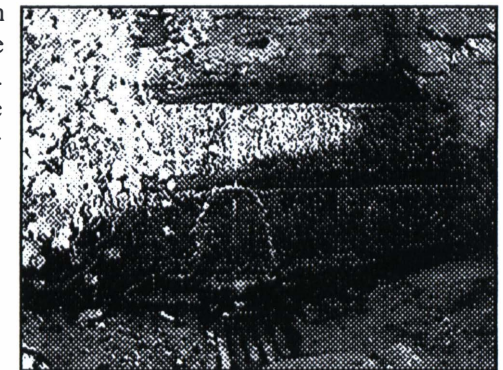


St. Cuthbert's, Wells

The ley then goes through the main war memorial junction in the town and over Wearyall Hill, where traditionally Joseph of Arimathea's staff took root to become the Holy Thorn (though unfortunately not through the other stone). This excellent alignment is further evidence for the strange phenomenon of subconscious siting. It is clearly an alignment which has existed since antiquity, yet the new stone on the bypass, with its similarity to an ancient standing stone, has been placed exactly on it.

FOLLOWING DOULTING WATER

Doultling Water is a small stream which follows a spectacularly beautiful route across Somerset. Its source is St. Aldhelm's Well, in Doultling, where the water issues from a hillside near the church, and falls in a small waterfall to the ground, from where it runs westward through Shepton Mallet to cut through the hills, with the A371 road, at Croscombe. It swings south of Wells to pass through Coxley and Godney, before emptying into the River Brue near the site of one of the Lake Villages.



St. Aldhelm's Well

The area the stream runs through is the site of a system of good leys of Watkinsian quality, which I was alerted to by the presence of two stones near the village of Doultling, which is the source of stone used in both Wells and Guildford Cathedrals. One is called the Hundred Stone, a white stone which gave its name to Whitstone Hundred. It stands in the hedge on the south side of the track which used to be the

main road from Pilton to Cranmore. It is said to have marked the place where people of the hundred would gather, perhaps as often as every four weeks to hear the news, discuss local administrative matters, see justice done and enjoy meeting their friends. It stands on the top of a slope which forms a natural amphitheatre, with a magnificent view over the country to the south.

Another stone has been found on the southern side of the Old Wells Road about 400m from Cross. On the left side is inscribed Cranmore, and on the right Doultling. When a line is drawn through these stones it passes directly through the Church of St. Aldhelm, Doultling. The present building is mainly fifteenth century but there are traces of earlier building, and



The Hundred Stone

it is likely that there was a church here at least since the time of St. Aldhelm, who died in the village in 709. Christianity was in the area as far back as Roman times, as is evidenced by the Shepton Mallet Roman amulet with the chi-ro symbol, but is unlikely to have had a continuous presence from then until the coming of the Celtic missionaries. The church seems fairly powerful, particularly towards the east end, but not as much as Croscombe Church the other side of Shepton Mallet.



Wells Road Stone

waters of the well at Doultling and sing - other legends say that he would sometimes play the harp, juggle and perform somersaults to attract the crowds!

The line through the stones and the church seems to be a good ley. It goes through a cross-roads at Kingman's Farm, a multijunction at Newbury House and mean-following

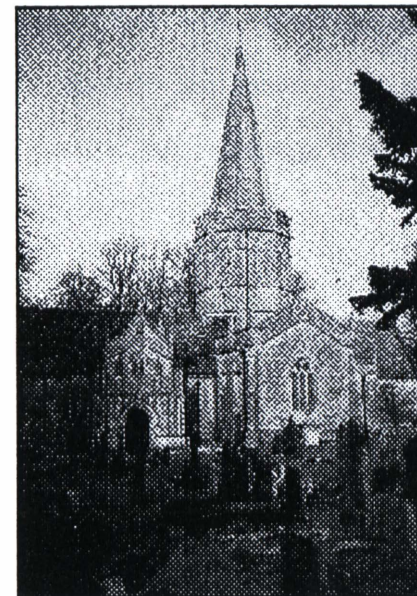
tracks, a church in Coleford, the boundary stone and multijunction, a cross-roads at Chelynch, Doultling Church, the Hundred Stone, a cross-roads on the Fosse Way, West Lydford Church and Red Post Cross, a multijunction at Kingsdon.

There seems to be an interesting pattern of leys between Doultling and Croscombe churches, the two stones and the cross-roads on the Fosse Way. Croscombe Church is much larger than Doultling and is in a striking position on the side of the hill, but like it is mainly fifteenth century with earlier evidence. Financed by wool trade prosperity, it is full of Jacobean carving with a



Croscombe Church

huge pulpit, and there seems to be a great deal of energy detectable there. Croscombe is situated in a steep-sided valley through which the Doultling Water flows rapidly - in fact it has been given the alternative name of Croscombe Stream. The Ordnance Survey when they produced maps of the area called it the River Sheppey, though the origin of that name is not known - it may have been a mistake. The name is still on the maps, however, and there is a Sheppey Inn pub at Godney.



St. Aldhelm's Church, Doultling

The ley joining the two churches goes through Knowle Hill, a hill on the Somerset Levels with a ring of trees on top, a church at Haybridge, Croscombe Church, coincident streets in Shepton Mallet, Doultling Church, a tumulus (one of a group of three), Wanstraw Church, a railway bridge that looks as if it was originally a multijunction at Witham Friary, Gate Hill multijunction and a tumulus on Brimsdown Hill.

THE TEMS HOLY WELLS & HEALING WELLS PROJECT

by Lionel Beer

TEMS, The Travel & Earth Mysteries Society, a branch of ASSAP, has been collecting information about these special wells in the area its covers: S.W.London, Middlesex and Surrey. Wells in Wales, the West Country, the North and Midlands seem to have been given far more attention than those in the "TEMS area". Loosely, wells fall into three categories:

- 1) Before domestic plumbing, water was obtained from a well, pump, pond or stream.
- 2) Medicinal wells go back several hundred years and our famous spa towns, Bath, Buxton, Epsom, etc, attribute their attraction to something in the water. Even Henry VIII is believed to have taken the waters while on pilgrimage to Walsingham.
- 3) Holy Wells often predate medicinal wells, and some go back to Pagan times, predating local written records. People were known to make long treks to the more famous, eg. St.Winefride's, in search of healing. Medical knowledge was such that a Holy Well might be a last and only hope of a cure.

NAME AND LOCATION	NOTES and SPECIAL FEATURES *Visited by TEMS
The Physic Well, Barnet.	No details, but understood to still exist.
Anne Boleyn's Well, Carshalton.	Site preserved. Spring burst forth, from horse's hoof.
Clark's Well, Skinner's Well.	Former wells in the Clerkenwell District of London.
*St.Mary's Well, Dunsfold.	Twin well by river. BVM visions. Eye complaints cured.
*Epsom Wells, near Epsom.	Revamped site in modern housing estate. Epsom salts.
St.Marys Well, Farnham.	Holy well dedicated to BVM in "Mother Ludham's Cave"
Well Walk, Hampstead.	Famous chalybeate spring, 1698, led to local expansion.

Sadler's Well, Islington.	Nominated as a holy well. Stopped-up at Reformation.
Our Lady of Muswell Hill.	Chapel built over source of curative water in 1112.(?)
*Jessop's Well, near Oxshott.	Boarded over; well-house intact. Chalybeate water sold.
*Nun's Well, St.Annes Hill	Near Chertsey. Half-dome of bricks on north side of hill.
*St.Annes Well, Stanwell Mr.	Site concreted over. Healing, especially eye complaints.
*St.Edward the Confessor's Well, Sutton Park, Guildford.	Ancient site, Victorian church.
St.Mary's Church, Willesden.	Controversial holy well close to church, which is better known for its Black Madonna statue. (Black Mary's Well?)
Wells Hotel, Sunninghill, Ascot.	Chalybeate wells. Minor spain early 19th century.

This list omits some of the once important but now defunct London wells for reasons of space.

BOOK REVIEW

***The Coppull-Standish Ley*, by J. A. Hilton. £1.25 inc. p&p, available from J. A. Hilton, 282, Whelley, Wigan, WN2. 1DA.**

Central Lancashire is not an area generally regarded as being rich in leys, though this may reflect a lack of research in the region more than anything else. Certainly J.A. Hilton makes a good case for the short ley situated just north of Wigan which is examined in this 18 page booklet. He details many ancient sites and examines them in line with the theories of Alfred Watkins, mentioning corpse roads and UFOs in passing. All profits from this interesting publication go to CREWS (Campaign for the Restoration of the Wells of Standish) - a venture that would benefit from your support.

Norman Darwen

NOTES AND NEWS

TEMS Meetings and Field Trips

Sunday 31 May 2.30-6.00 pm FATIMA's FINAL SECRET? Ian Hobbs is interested in the explanations behind BVM phenomena. He will be outlining the conclusions of his forthcoming book that includes, The Lady of Light, the Solar Miracle, UFOs, and time travellers. Paradigms and paradoxes galore!

Venue: Hampton. Ring Lionel: 0181-979-3148. Inc. tea: £2.50

Sunday 7 June, 9.45 am HERTFORDSHIRE FIELD TRIP - A chance to visit the fields and hedgerows of Herts to look for a lost village, visit the other Balloon Stone and unusual Puddingstone, Bengoe Church, Scott's Grotto and Ware (famous for its great bed) High tea (£2.50) in Joy's garden. Please ring Joy: 01707 873 761 or Lionel. Car-share. Picnic lunch.

Monday-Friday 22-26 June. TRIPTO TINTAGEL Spend mid-week touring ancient sites in scenic parts of North Cornwall: Tintagel Castle, King Arthurs Hall, Bodmin Steam Railway, Rocky Valley, St. Nectan's Glen, Slaughter Stone, etc. Please ring Joy: 01707 873 761. B&B + Car Share.

Sunday, 28 June 2.30-6.30 pm. GHOSTS, GEISTS & SPIRITS - John Spencer, author of paranormal and ghost books will outline the range of the phenomena and relate his personal on-site experiences doing practical field-work. He is consultant to the SCI-FI Channel for True Life Encounters. Venue: Hampton. Please ring Lionel: 0181-979 3148. Inc. tea: £2.50

Sunday, 18 July, 10 am. SUSSEX FIELD TRIP - Meet at Goosehill Camp (hill-fort) on the B2141. Visit the Arundel area: Knuckers Dragon Hole at Lyminster Church, Graffham Down, Devil's Jumps, etc. Ring Charles: 01932 842561 or Bob Brown: 01903 753498. Car share/Picnic

Sunday, 26th July, 12.30-6.30 pm. SUMMER GARDEN PARTY - After lunch it may be possible to visit the exotic Hampton grotto which is truly memorable, and other unusual nearby features. Eileen has agreed to give a talk on Lewis Carroll and the real Treacle Well! Previous TEMS summer parties have proved highly popular. Please ring Lionel. Lunch & Tea: £7.

Saturday, 1st August, 10.15 am. PAINSHILL PARK - Join Charles and Gill and members of the International Tree Foundation visiting the Park. This has many improvements including the lake, Grotto, Water-wheel, Tower. Please ring Charles for directions: 01932 842561. Admission £3.80

Sunday 23rd August, 2.30-6.00 p.m. SPIRITS OF THE FOREST - Steve Wilson has been asked back by popular demand! He will examine the pagan origins in modern scouting speaking as a modern pagan. He is media officer for The Council of British Druids, besides being an author and journalist. (Hampton) Please ring Lionel: 0181-979 3148. Inc. tea £3

23 August 2.30-6.00 pm Inc. Tea: £3.00

6 September TREACLE WELL FIELD TRIP - It is hoped to include Dorchester Abbey and the Bayeux Tapestry, when we visit the original treacle well. Dorchester is the site of a henge with cursus and wood henge similar to Stonehenge - no longer there but pictures exist in the museum. Come and be amazed! Car-share/Picnic

Sunday 27 September 3.00-6.30 pm THE GREEN MAN - Clive Hicks was co-contributor to this book with the late William Anderson. He is an architect, photographer and writer. There is more to the Green Man than mere foliate heads, since we are dealing with prime earth mystery and earth spirit symbology! Venue: Hampton. Please ring Lionel. Inc. Tea: £2.50

London Earth Mysteries Circle meetings

(7.00 pm. 2nd and 4th Tuesdays, The Meeting Room, the New Diorama Centre, 34, Osnaburgh Street, London, NW1. Members £1.50, Non-members £2.50, unwaged £2)

April 28 MY EXPERIENCE OF HAUNTINGS, by Muriel Renard

May 12 JOURNEYING TO ANCIENT SITES: THE ART OF SHAMANISTIC REMOTE-VIEWING, by Natalie Tobert.

May 26 THE TEMPLARS AND THE GREATEST COVER-UP OF ALL TIME, by Lynn Picknett and Clive Prince.

June 9 THE HISTORY AND ANTIQUITY OF COLCHESTER: SACRED SITES AND THE GODDESS, by Andrew Bober.

June 23 CROWLEY THE TYRANT AND A WAY OF ENLIGHTENMENT, by Simon Hinton.

July 14 THE HISTORY OF RUNECRAFT PAST AND PRESENT, by Peter Lawrence

July 28 CONTRIBUTIONS AND SOCIAL EVENING

Saturday 25th July - FIELD TRIP - Kentish Mystery Tour.

Rob Stephenson is also running two Saturday schools at the City Literary Institute, 10.30 a.m., £17.50 (Concs. £8):

Saturday 2nd May: BRITISH DEATH CUSTOMS

Saturday 9th May: MYSTICAL AND LEGENDARY LONDON

Power Centers

(from the Geo Organisation web site, <http://www.geo.org/geowel.htm>)

At every point where ley lines enter the Earth (inshoots) and at approximately 70% of the nodes where ley lines leave the Earth (outshoots), there is a water spring. The ley-line inshoot or outshoot and accompanying water spring are the universal prerequisites for power centers. It is not just the water spring as suggested by Underwood or the ley line as suggested by Watkins, but the union of the two that determines the site selection of monuments.

Ley lines and water lines have fundamental similarities and differences. They both form a network of force fields over our planet and seem to affect human behavior, although in

different ways. Ley lines originate from outside the Earth, while water springs originate from inside the Earth. Ley lines travel in straight tracks with 90-degree turns, while water lines are non-linear and circuitous.

The power of ancient monument sites lies in the interaction of the telluric Earth field of water lines with the cosmic solar field of ley lines. Their combination creates a synergetic, holistic field which is greater than either of the two energies taken separately. This fusion of the fundamental components of the Universe, yang and yin, is the source of all matter, energy and consciousness.

The power center radiates a universal energy that affects consciousness and can also be influenced and changed by consciousness. In fact as silt becomes sedimentary rock over time, strong human emotions experienced over time at a power centre create layers of consciousness that future visitors can feel and experience. For example, here is a short story about my visit to an underground chamber, located in central Vermont.

In the late seventies, I belonged to a group called the New England Antiquities Research Association (NEARA), which studies the historic and prehistoric past of New England. There are many interesting stone and earth monuments all over New England that NEARA helps locate, preserve and study.

One summer day, I drove to the top of a mountain in central Vermont. At the top, I parked and started walking around. I get a certain feeling at power centers and I was picking up on this feeling as I found a standing stone and a recumbent stone with Iberian Ogam inscriptions believed to have been written by European Celts 3000 years ago. So much for Columbus "discovering" America. At the center of this cosmic place is a beautifully preserved underground chamber called Calendar II because it is oriented to the midwinter sunrise. If you sit inside the chamber and look out the entranceway on the morning of the winter solstice, December 21, the sun will rise in the center of the entrance. Analysis by archaeoastronomer Byron Dir shows that the chamber was also used in lunar observations and eclipse prediction. This is only one of many such sites found all over New England.

This chamber, like most other such chambers, is located over an underground water spring and a ley-line power center. As I entered the chamber, I felt a palatable presence in the air, an increase in energy density, an intensity of experience. It came to me that this chamber was specially designed to evoke these kinds of feelings and experiences. The overhead lintel stones weigh approximately three tons each. I couldn't stay in the chamber for more than five minutes. The "volume" of the energy in this place was too high for my tastes and sensitivity.

Monuments harbor the potential for universal creative power that can be directed for the progress of humanity. In India, such spots are called tantrapieds, places for liberation and enlightenment. These sacred places have a very spiritual vibration, facilitating deep meditation and contemplation. When a person stands on a water line, ley line or power centre, the field of the water line affects the person and their own field, or aura. Just like the heat waves we can see rising off a highway on a hot summer day, there is a similar, semi-visible emanation all around our body which, under special conditions, can be seen as a field of light three to twenty-four inches or more silhouetted around our body. You may have seen someone's aura as a faint light or glow around their head, especially when they are next to a light-colored wall.

So far we have discussed three kinds of Earth energies: water lines; ley lines; and ley-line power centers, with yin, yang and balanced (yang-yin) fields. There are other kinds of Earth energies that also affect us. One example of such a power center is at kivas in the Southwest United States. When visiting Bandelier National Monument in New Mexico, I stood in the area where a kiva, now ruined, had been. I could feel power and a yin, telluric force field. The kiva was a sort of magnetic center into which energies were drawn from the surrounding countryside, and then drawn upward into a concentrated vortex.

This feeling of power as sensed by our consciousness and body is the key thing to seek at any sacred place -- it is the effect of the field on our consciousness that really counts, not the name, technicalities or details.

Ancient Sacred Landscape Network

ASLaN is a focus for the exchange of information about ancient sacred sites and their care, between the public, local groups and national bodies in England. Groups involved to date are the Rollright Trust, Dragon Environmental Network, Cornish Earth Mysteries Group, Save Our Sacred Sites, the Pagan Federation, the Fellowship of Isis, the Diocese of Oxford, English Heritage, the National Trust and the University of Bristol.

Members of ASLaN share information on creative and positive ways of managing the increasing pressure on our ancient sacred sites. For example, at the Rollright Stones and Avebury open rituals are being held at vulnerable times to give visitors the chance to participate in ceremonies which avoid causing damage. This approach is being explored in Cornwall as a way of coping with the very large numbers expected to visit sacred sites during the total eclipse in August 1998.

For more information contact:- Andy Norfolk, The Cottage, Crowan, Praze, Camborne, Cornwall, TR14 9NB Tel/ax 01209 831519 email andy.norfolk@easynet.co.uk
Karin & John Attwood, Email saffron@rollrights.demon.co.uk

THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings.

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins.

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and the MS is presumably lost. To try to make up for the loss in a much more modest size, this booklet has been prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

Each booklet is £2 plus 30p p&p from the Touchstone address.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £2 for four quarterly issues from J. Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: